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of tomorrow is to prove equally friendly to emigrants from Europe as she was to this Scot and his fellow-nationals in Pennsylvania remains to be seen. Many prophets doubt it.

But that is neither here nor there. The fact is that Andrew Carnegie seized his chance, and "his works do follow him." He had to his credit acquisition of a vast fortune, and later a disposition of it in accordance with a theory of trusteeship of wealth that never previously had been given such practical form on so large a scale. He began life in a humble social station, and he lived to consort with emperors, kings, presidents, statesmen, educators of eminence, and authors of renown. Why and how he wrought this change of social status, what his guiding principles of conduct were while he wrought, and the reasons for his likes and dislikes of men and measures he has set forth in this casually written autobiography. Fortunately, a discreet editor, Professor van Dyke (John, not Henry) has left the document substantially as it was written. The hand of the redactor has been light. You get the man as he was or as he thought he was. Shrewdness and naïveté mingle like woof and warp.

The social historian of the last decades of the nineteenth century, when he comes to deal with the United States, will inevitably discuss the rise to power and fame of a group of industrial captains the like of whom history never knew before. They will find that most of these men dispersed their accretions of wealth for social uses in establishing foundations—esthetic, educational, and eleemosynary—the immortality of which as functioning organizations is assured. As these historians enter on their tasks of appraisal of these men, they will value highly just such a "human document" as Mr. Carnegie left. Unfortunately, too few of his contemporaries have been similarly self-revealing. Probably he would not have painted his own portrait had he not been a Scot with a love of books, with an interest in literature, and with friendships that cultivated the disposition of self-analysis and self-registration. A man who was the host and friend of Herbert Spencer, Matthew Arnold, and John Morley could more easily become an author himself than if he incessantly talked steel-making with his subordinates or with his rivals in that field.

Of course, to all persons or organizations throughout the world dedicated to promotion of "peace" Andrew Carnegie is most significant because of his identification with that cause. The Palace at The Hague, the Carnegie Endowment for International Peace, and other, but equally admirable, institutional proofs of his loyalty to this humanistic movement will carry his name down the ages. In his last years he had to undergo disillusionment that had its tragic results. The events of July and August, 1914, as his wife says in the preface to the autobiography, "broke his heart."

AMERICA'S AIMS AND ASPIRATIONS. By *Patrick Gallagher*.
The Century Co., N. Y. City. Pp. 499.

The author of this interesting, clever, and at the same time informing book represented the *New York Herald* at the Peace Conference in Paris. Previously he had served the same journal and other news collecting and distributing agencies in Asia. During the war he was in Washington at intervals. These opportunities for getting at information about the affairs of the world he has utilized to his own and his readers' advantage.

He is a believer in "Asia for the Asiatics." He assumes that the spiritual heart of her peoples is sound, and hence he is not one who thinks that either Europe or America has any right to suppose that its type of civilization must supersede the Oriental. With the general tenor of the course of American diplomacy toward China he has no fault to find, but he does think that a sharp corner was turned at the Paris Conference, and he proceeds to register his reasons for thinking so.

That much of the positiveness of the book is based on inference only, and that some of its "good stories" about the by-play and by-products of the Peace Conference are gossip, pure and simple, we doubt not. The Celt in the author inclines him to imaginative flights on occasion. This trend, however, does not mar the fact that he has a way of getting

under the skin of a situation and exposing it for what it is; and when he comes to judgment on contemporary statesmen, he is, in the main, unusually fair and prone to concede good intentions, even if he has to deny possession of sound sense.

The chief value of the book is in its intimate disclosure of the relations of China and Japan during the past decade and of the "inside" of the maneuvering at Paris over the Shantung settlement and the vote of the Supreme Council against Japan's claim to a declaration of racial equality. The author's belief is that not until Asia is rid of her fear of the "White Peril" can Europe or America expect her to settle down. The Asiatics want to know whether Asia is to be denied or granted the right of Asiatic self-development; whether she is to meet the fate of Africa under Europe's heavy heel. The Paris Conference failed to remove that fear; and the United States, which had created an admirable precedent by its handling of the Philippines, failed to show the Conference its rightful course; and this mainly through ignorance, since we did presume to sit in judgment, but without "full knowledge of the facts." "We were very sincere, very determined, very vituperative, and sublimely foolish. We made much ado about things of relatively small importance and gave no heed to the one thing of major importance," says the critic.

Not the least interesting, though fragmentary, sections of this book are those indicating the degree to which the author apparently has been influenced by the pacifist teachings of Mo-ti and the effect that they have had on the Chinese people. Fully aware of the relative impotence, judged by military standards, of the Chinese nation and of the effect this has on its present state of inferiority to Japan and the outer world, it is quite clear, on the other hand, that Mr. Gallagher, at the bottom of his heart, profoundly respects the nation that has followed its great ethical teacher far more consistently than so-called Christian nations have followed Jesus.

MENSCKHEITSEERTE UND VÖLKERBUND—HUMAN VALUE OF THE LEAGUE OF NATIONS. Five prize essays. Pp. 277.
Friedrich Andreas Perthes, Inc., Gotha, Germany.

An organization known as the Grand Lodge is conducting a series of prize-essay competitions. The fourth of this series occurred in the summer of 1918, the last year of the war. The five essays which were awarded prizes are printed in this volume. The topic set for the contestants was "Which values in the world admit of a common administration of all the nations, and is this common administration apt to carry out the purposes of charity, justice, and tolerance?" As set forth in the preface, most significant events took place during the time between the writing of the five essays and their publication. There was the revolution in central Europe and the Peace of Versailles; and yet there is a freshness about the essays which makes them well worth reading. Back in 1915 there appeared in the preface of the publication of the first series of prize essays, addressed to the topic, "Charity, justice, and tolerance as pillars of human society," these words: "Lastly, this war is a receipt, written in blood for an era of European civilization. Salvation from its distress can only be found when the soul and the conscience of the individual, as well as of the nation, can revive and when the value and the dignity of human society are again placed in their rightful position and are not thrown into the mouth of the Moloch of material, selfish, and superficial interests." Surely such words in those wretched days were brave words.

In this new volume of essays, written by five men working independently, essays carefully selected by the committee of experts, we have a picture of a genuine group of peace-minded Germans. The essays differ from each other, but they seem to agree in their criticism of any imperialistic League of Nations. Their *Weltanschauung* (theory of life) is substantially an outspoken socialism, which they conceive to be the solution of the international problem. The item of interest for Americans here is that there were groups in Germany during the war daring to raise their voices again and again in behalf of an international unity.